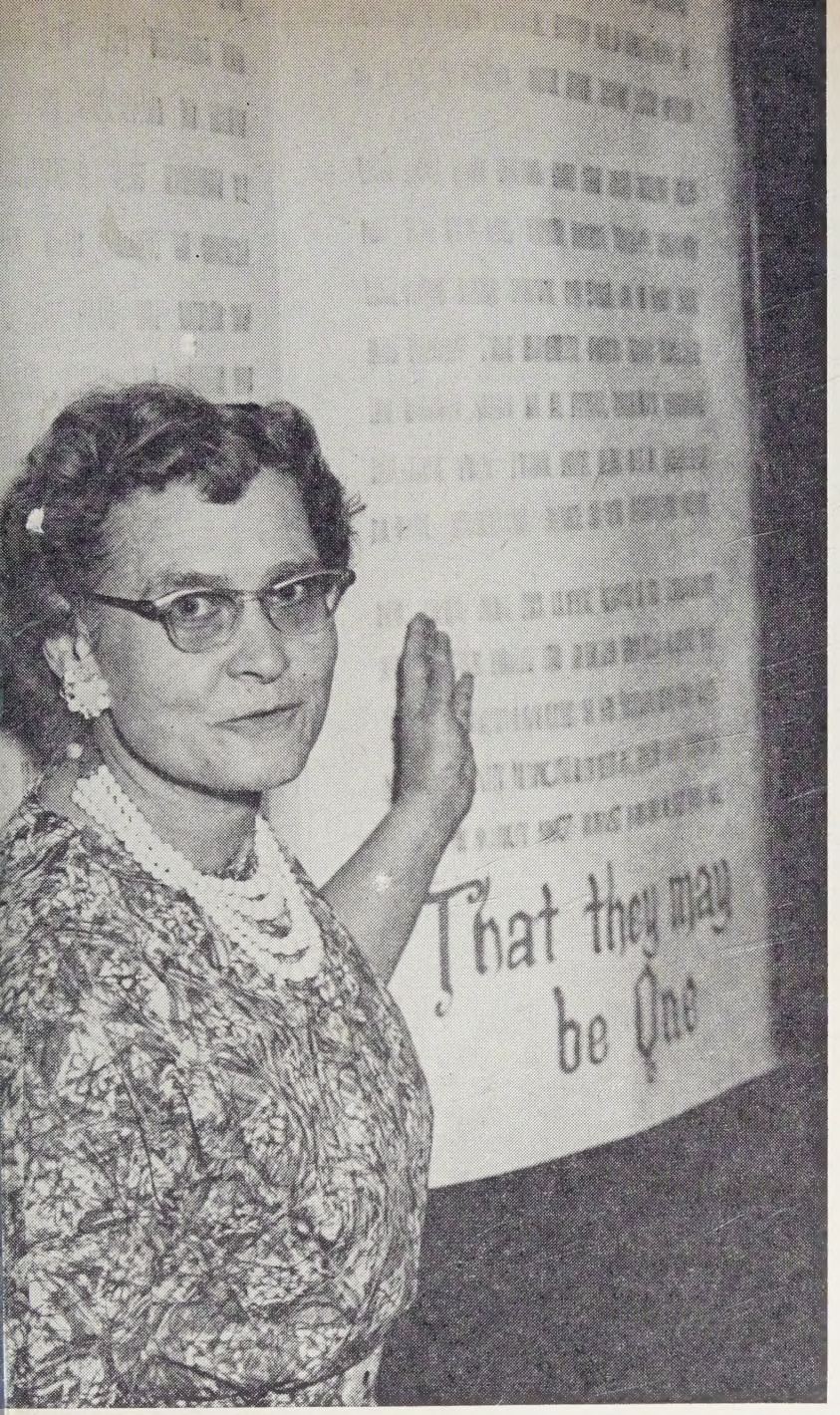

Mrs. Peter Fossum, first president of The American Lutheran Church Women, stands before the Bible poster background at the recent constituting convention of the new organization. *(See page 3)*

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

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Three "First Ladies"

Pictured are the "first ladies" of the three Churches now in the process of uniting to form The American Lutheran Church.

At the left is Mrs. William Larsen, wife of the president of United Evangelical Lutheran Church. Since Dr. Larsen was elected to the presidency, the family home has been Blair, Neb., headquarters of UELC. Before that it was Minneapolis, before that, Columbus, before that the unsettled home of a chaplain in the Armed Forces (Dr. Larsen was a combat chaplain during World War II). About the time this issue appears, home will be Minneapolis once more, as Dr. Larsen prepares to take up his work as secretary of The American Lutheran Church.

In the center is Mrs. Henry F. Schuh, wife of the president of American Lutheran Church. The family home is Columbus, Ohio, as it has been practically continuously since ALC was formed, in 1930. That was when Dr. Schuh became director of Stewardship and Finance, a position he continued to hold until he was elected president, in 1951. Before 1930, Mrs. Schuh presided over the parsonage of St. Paul's Church, Toledo, Ohio, where Dr. Schuh was pastor.

At the right is Mrs. Fredrik A. Schiotz, wife of the president of The Evangelical Lutheran Church (and president-elect of The American Lutheran Church). The president's residence is in Minneapolis. Before his election to the presidency of The ELC, Dr. Schiotz was head of the Department of Younger Churches, NLC., and the family lived on Long Island. Before that it was student work, with the residence in Chicago. Still earlier, pastorates in Duluth and Moorhead. Between Chicago and Long Island, a few years as "mistress of the manse" of Trinity Church, Brooklyn.

In this issue . . .

Three First Ladies
A portrait of the wives of the three merging churches.

To Keep the Church Human
The story of the constituting convention of The American Lutheran Church Women written by the editor of the new women's magazine of The American Lutheran Church.

Why the Lutheran Church?
Mrs. Carl Van Patten, the wife of a serviceman tells why their family joined the Lutheran Church.

Christian Faith and the Liberal Arts
A review of a new book by this title. The reviewer is professor of Church History at Yale University Divinity School.

Editorial
A tribute to Dr. H. O. Shurson

Karl Olsson: Drives

Books in Review

District Convention Roundup
A summary of the 19 district constituting conventions of The American Lutheran Church.

Anne Jordheim: The Old, New Road

For the Family Altar

The Church in Today's World

Among Lutherans

Within the ELC

Cover Photo by Howard Sand

To Keep the Church Human

By Lily M. Gyldenvand

"We have become a big Church—so big that it is easy to get bogged down in machinery and lose sight of people. The Church looks to its auxiliaries to keep it human."

These were the words of Dr. O. G. Malmin, vice chairman of the Joint Union Committee and editor of Lutheran Herald, who served as convener at the constituting convention of The American Lutheran Church Women at St. Olaf College, Northfield, Minnesota the week-end of July 9-10.

In an atmosphere of eager anticipation, the 500 delegates, which included the general boards and a limited number of representatives chosen on a proportionate basis from the membership of four present auxiliaries, laid plans to fulfill this expectation as they chose Mrs. Peter Fossum to be their president for the next three years.

In addition to her duties as president of the Women's Missionary Federation of The Evangelical Lutheran Church which will continue until the end of 1960, Mrs. Fossum has served as president of the interim board which has carried forward merger plans since July, 1959. As an assistant professor of biology at St. Olaf College, wife of a college instructor, mother, grandmother, and long active in auxiliary work, Mrs. Fossum comes well-equipped to understand the concerns of both employed women and homemakers.

Other members of the administrative board include Mrs. Theodore Stellhorn, Jr., Sandusky, Ohio, first vice president; Miss Margaret Miller, Milwaukee, Wisconsin, second vice president; and Miss Viola Bohn, Bismarck, North Dakota, secretary. These women together with five members-at-large will constitute the 9-member executive board. Members-at-large are: Miss Erna K. Adix, Manchester, Iowa; Mrs. E. J. Anderson, Outlook, Sask., Canada; Mrs. Milton Frueh, New Braunfels, Texas; Mrs. Gilbert A. Jensen, Kansas City, Kansas; and Miss Arlette Pederson, New York City.

The four women's auxiliaries from the three merging synods, represented by their presidents, joined ranks in a brief hand-clasping ceremony before a large symbolic open Bible attesting that their unity is in the Word. Included were Dr. Dorothy E. L. Haas, president of the ALC Women's Missionary Federation; Miss Margaret Miller, president of the UELC Women's Missionary Society; Mrs. Peter Fossum, president of the ELC Women's Missionary Federation; and Miss Arlette Pederson, president of the Lutheran Daughters of the Reformation.

Each of the former auxiliaries has an illustrious history of consecrated service in many fields of missionary

Left: Miss Arlette Pederson, New York, national president of the Lutheran Daughters of the Reformation, had a prominent part in the proceedings of the convention.

Above: The new officers of The American Lutheran Church Women: (left to right) Miss Viola Bohn, Bismarck, N. Dak., secretary; Miss Margaret Miller, Milwaukee, Wis., second vice president; Mrs. Theo. Stellhorn, Jr., Sandusky, Ohio, first vice president; and Mrs. Peter Fossum, Northfield, Minn., president.

Above: Presidents of the merging groups before the convention: Mrs. Fossum, president of the ELC's WMF; Miss Miller, president of the UELC's WMS; Dr. Dorothy Haas, president of the ALC's WMF; and Miss Pederson, president of the ELC's LDR.

Below: Three of the five members-at-large of the ALCW executive board who were at the convention: Miss Pederson; Miss Erna K. Adix, Manchester, Iowa; Mrs. Milton Frueh, New Braunfels, Texas. Other members not pictured are: Mrs. E. J. Anderson, Outlook, Sask., Canada; Mrs. Gilbert A. Jensen, Kansas City, Kansas.

endeavor by generations of women members. The group, which will include "all confirmed women" The American Lutheran Church intends to enl its sphere of influence. It enfolds within its con all women of the congregation—whether or not are able to be active in the auxiliary itself. They to examine their own potential and carry out a b program of Christian service in their own congr tions. They expressed their intention to support mission of The American Lutheran Church in adoption of a $1,500,000.00 benevolence budget.

With the "calendar of causes" as their guide, women hope to underwrite Church programs thro monthly "worship offerings." This is the way the m will be divided:

World Missions	$450,000.00
American Missions	450,000.00
Education	180,000.00
Charities	150,000.00
Pensions	60,000.00
Inter-Church	210,000.00

To Know and to Do . . .

The philosophy of The ALCW was expressed in constitution adopted at the constituting conven This historic document sets forth evangelism, ec tion, stewardship, and missionary outreach as the nues of accomplishing the purpose "to know an do the will of our Lord Jesus Christ."

High point of the two-day meeting was the day morning worship service when Dr. Lawrence S beck, Racine, Wisconsin, who had served as lia between the JUC and the interim board, preache a text from the book of Esther, using the theme Such a Time as This." Dr. George S. Schultz, Co bus, Ohio, executive secretary of the board of tru of The ALC, was liturgist.

Kneeling at the altar, the new board and staff w presently includes Dr. Dorothy E. L. Haas, Dire Miss Arna Njaa, Director of Stewardship, and Lily M. Gyldenvand, Editor, were installed as Fredrik A. Schiotz committed to each the offic which she had been called.

The conference concluded Sunday afternoon w demonstration of Bible study techniques by Miss C Wald and Miss Carla Holterman, co-authors of 1961 Bible study program that will be used b local groups, and discussion of various basic detai organization.

Many of the delegates to the meeting are mem of the committees that will plan the 19 district AL constituting conventions to be held during July August. Conference organizations will be constitut October.

Why the Lutheran Church?

The Van Pattens and Chaplain Kilde

By Rusty Van Patten

SEVERAL WEEKS AGO, in a small air force base chapel, during a special confirmation service, Captain Paul Kilde, our Lutheran Chaplain, baptized me and ceived me, along with my husband, Carl, and our ughter, Suzan, into membership in the Lutheran hurch.

Why the Lutheran Church? Why, from among the any Christian faiths, did we choose this individual urch?

Our thoughts were first turned toward the Lutheran ith by a young Staff Sergeant whose example of sin- re love for his neighbor and genuine concern for our lvation was manifested by his love of God.

Louis Grau was 26 years old when he lost his life the service of his country, a little more than three ars ago. We were privileged to know him only a ar, but during those months a close friendship was tablished and from that friendship grew our decision investigate more thoroughly the faith through which had found such happiness and contentment. Lou, as called him, *believed* whole-heartedly in his faith d even under the most trying conditions that faith emed always to sustain him.

Without pious "better-than-thou" preaching, he man- ed to convey to others the basis for his steadfast faith God and the Lutheran Church.

Lou, then, turned our steps in the right direction. But it was after his death and after much soul-searching and investigation of other faiths, that this realization came to light.

We had been blithely going under the mistaken assumption that any faith was acceptable as long as belief in that faith was sincere.

After fruitless searchings for truth, however, we began to understand that *just any* faith was *not* acceptable. When we saw that foundations of some faiths appeared to be undergirded by man-made doctrines, half-scriptural truths and open falsehoods, we asked ourselves, "What *is* Truth?" We remembered then, that Jesus said, *"I* am the Way, the Truth and the Life," and we prayed for guidance.

God Himself, in His mysterious and wonderful way, directed us, from that point, to our inevitable discovery of the Lutheran church—the church based upon the Word of God *alone*.

Shortly after Lou's sudden and tragic death, the air force transferred us to Columbus Air Force Base, Mississippi, where, during a period of extreme frustration and serious indecision concerning another faith, we met Chaplain Kilde, the man, who unquestionably, took over where our friend had left off.

From that moment, we seemed to be caught in a

current from which we had no desire to escape, knowing instinctively that we had found the right way to God. Wherever we turned, whenever we came upon a seemingly unanswerable religious question, *a Lutheran* seemed always to be there to help us, although in this section of the nation, Lutherans are comparatively small in number.

Two Basic Concepts

Before electing to join any church, we had two basic conceptions of our own which we felt *must* be part of the foundation of a true Christian faith. These were 1) Belief in the Bible *alone* as the revealed word of God, (this conflicted with at least two other faiths) and 2), Unquestioning belief in the Holy Trinity. (Several faiths we automatically rejected because of their disbelief in this truth.) We found these beliefs to be the very *heart* of the Lutheran faith.

Solemnity in and respect for the house of God was another point we felt must be held as inviolable. Quiet peacefulness, rather than pulpit-thumping or Bible-waving coupled with "amens" emanating from the congregation, was, we felt, the correct atmosphere in which to worship God. We found this in the Lutheran Church.

As we studied with Chaplain Kilde, as required by our new faith prior to adult baptism or confirmation, we found more and more reasons why we knew we had found the true faith. Confusing man-made doctrines were exploded on the basis of scripture; new insight seemed to flood out our old frustrations and doubts. The Word of God became alive and meaningful to us.

The man Martin Luther became a real personality rather than a ghostly figure of history, credited grudgingly by some as having headed the Reformation era.

We learned why he has been called "the most significantly important man in the story of Christianity since St. Paul." We found ourselves awed by his perseverance and determination, through divine guidance, to lead his fellow man to Christ through the Word of God.

Several months before our confirmation, during our period of Lutheran instruction, we began attending Sunday services at Our Savior Lutheran Church in Columbus to further acquaint ourselves with our new faith.

We found there, for the first time, the real thrill and enjoyment of *participation* during worship. No other church we had visited or had attended regularly offered us the privilege of worshipping with others in such personal, though oral, manner.

The use of the Hymnal at first seemed strange to us, never having participated before in so many w during Sunday morning services. At times we w even a bit confused in its use.

When we became familiar with the liturgical patte our church followed, however, the meaning and us became clear. Today, if we were to visit a church another faith, and found these forms of worship mi ing, we would feel immediately a sense of disor and emptiness

The sacrament of Holy Communion, administe by the pastor to confirmed believers is to us now, a should be, *a Holy sacrament* to be taken as Jesus co manded, for the remission of sins, life and salvati It is *not,* as many churches explain, to be thought as purely symbolic in nature or given thoughtle to those who may or may not believe in the "i presence."

Among many other reasons for our joining the theran church were two important points: *infant B tism* and the belief in the *universal priesthood* of t believers.

The three of us, my husband, our daughter and self had been baptized as infants. (Because a quest of doubt concerning my own infant baptism troub me, I was re-baptized by Chaplain Kilde.) We always possessed a strong belief in this sacrament could not have seriously considered membership w a church which did not practice infant baptism. withhold this command of Christ from a child, for sons of age, "immaturity" or any "revelations" of m seemed to us cruel and gravely sinful.

Adherence to a faith whose members are taught access to God must be through human mediators heavenly saints, we knew would be impossible for We have always felt that Christians have a "direct open line" to God through prayer and that media not only interrupt but often block the connection.

In our new faith we have found the answers which we searched. We have found the pure doctr of Christianity as taught by Christ Himself, and m important of all, we have found God. For this we th the three people who played such important part our Christian lives: Staff Sergeant Louis Grau Chaplain Paul R. Kilde of the United States Air Fo and more recently, Rev. John L. Dreher, pastor at Savior Lutheran Church in Columbus, Mississi without whom it may have taken us much longe find the faith that Martin Luther found—a faith "the gates of hell cannot prevail against."

Christian Faith and the Liberal Arts

By Sydney E. Ahlstrom

N THEIR PREFATORY REMARKS the editors of this book state that the initial stimulus for their efforts was ovided a decade ago by a speaker at the Association Lutheran College Faculties who asserted that Lu-eran colleges in America "operated according to no stinctive Lutheran or even Christian philosophy of ucation, but had simply imitated secular patterns to hich they had added chapel services, religion classes, d a religious 'atmosphere.'" And in very fact, the

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Ahlstrom, professor of Church History at Yale University inity School here reviews "The Christian Faith and the Liberal s" published this year by Augsburg Publishing House. $4.95.

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ok can be understood as a composite response to that allenge: it seeks to project the main lines of a Chris-n or Lutheran "philosophy of education" and its le (unlike so many titles) may be understood as a rly direct statement of its purpose and content.

In its well-compacted 280 pages there are seventeen says by fifteen different authors. A broad survey was ojected and accomplished; the essays, moreover, re-al the important fact that the authors not only speak om within a common tradition but that they have mmunicated with each other in the conferences that eceded publication. The result is a homogeneous and nstructive volume, not a nosegay of individualistic ferings.

It is a book, therefore, that will be of great value and ld high interest for Lutheran college administrators d teachers. It could well be studied in certain college urses or by anyone interested in higher education for emselves or for their children. The volume makes a stinct contribution to what might be termed the ecu-enical Christian discussion of these issues and to the neral education conversation. Of no little historical erest is the fact that as Lutherans the authors *do* ke a distinctive contribution: one senses the existence neath all the essays of a positive, coordinated, and werful understanding of Christian witness and learn-g in the modern world. As such it may be put along-e *Integration in the Christian Liberal Arts College* t. Olaf College Press, 1956) as a vital addition to the all but growing Lutheran literature on the subject. That a literature of this sort exists, that it grows, and t it be intently studied is extremely important for o reasons: first, because that speaker who ten years ago pointed to Lutheran negligence in this vital area spoke the truth, with the situation made even worse by the fact that nobody else has done any better; and second, because the Lutheran colleges have a unique role to play in this country. Especially the latter point deserves a further comment.

The fate of the church-college in America has not been a happy one, though some chapters in its history have been nothing less than glorious. Down to the Civil War the churches could be said to have *created* the American system of higher education. From Harvard's founding in the Bay Colony to the remotest frontier college, and in the face of incredible adversities, the educational concern of the country's religious leadership was proclaimed and bodied forth.

During the last century, however, the trend was reversed; a process of secularization manifested itself. For social, economic, and religious reasons the church-relatedness of these institutions was gradually severed, lost, dissolved, or attenuated until in most cases it became no more than a sentimental memory or a vague tradition of good-will. At the present time the Lutheran Church is probably the only Christian communion in the United States—aside from the Roman Catholic Church—which has both a great heritage of Christian learning and a "system" of church colleges whose relation to the Church is positive, devoted, explicit, and unambiguous. Not a single one of these Lutheran colleges has yet gone down the well-travelled path leading to that familiar destination: the benign, semi-secular, non-denominational "private liberal arts college." The basic legal and institutional conditions for the realization of true Lutheran church-colleges exist. In this there is large occasion for gratitude and devoted concern. This book, then, has a large reason for being; and it will be welcomed in many circles.

Part One lays down the "Presuppositions." Professor Warren A. Quanbeck of Luther Seminary provides a trenchant and eloquent statement of the "theological basis" for this (or almost any other) enterprise. With slight revisions this fine little essay could be issued separately as a tract for the times. Professor William Narum of St. Olaf contributes an excellent historical discussion of the liberal arts which concludes with what may be regarded, I think, as the thesis of the volume: "The church must see in its liberal arts colleges the essential sphere of its mission in higher education, the place where it can make a contribution impossible in

any other kind of higher education." His colleague at St. Olaf, Howard Hong, gives a philosophical grounding to the project. "The aim of education," he writes, "is the realization in the individual of that which is uniquely and universally human." For this reason he concerns himself here with a philosophy of man which will be "consonant with the Christian faith."

In Part Two, devoted to "Structures," Professor Hong extends his discussion to a philosophical examination of the teacher's role, above all the teacher's respect for the "whole object" of his discipline and intellectual life and his "respect for the student as subject, a person, not an object." Subsequent chapters in the book become more specialized, being devoted to "The Administration of the Christian Liberal Arts College" (Sidney A. Rand) and the Curriculum (Professor Narum). In Part Three, "Implementation," separate authors discuss these questions in relation to eleven different departments of learning (religion, philosophy, literature, etc.). These authors pose the problem in different ways; appropriately they often show the characteristic thought-forms of their discipline, yet fortunately they also exhibit a common resolve to face these perennial educational issues consistently and creatively—and in the context of the larger discussion provided by the book as a whole.

No One Can Be Neutral

Nobody involved in or concerned about Christian higher education could be neutral on the many issues raised by this book; and I, naturally enough, have questions to raise. I wonder, for example, if the light of the gospel shines with such peculiar favor on a certain type of 20th-century American educational institution or on certain traditional departments in it. I wonder, too, if Professor Hong could convince me that his views offer no threat of a kind of philosophic legalism inappropriate to the New Aeon of which Christ is Lord. Is there a more direct and necessary relation between the gospel and the philosophy of education than between the gospel and, say, the problems of campus architecture, or examination procedures? Are the critics of the liberal arts college to be unchurched? Does Professor Narum offer the same threat in the curricular realm? I wonder how Professor Paulson defines literature so as to say that it and "the teachings of Christianity come to the same conclusion." Is it the task of "Christian" literary criticism to prove this? I wonder if Professor Millert does not envision a kind of "Christian psychology" not altogether unlike the "Christian astronomy" against which Galileo struggled. But to state these authors' views fairly (not to mention opposing them) would require far more space than is available here. A review such as this can only invite the interested person to enter the discussion by reading the book.

Editorial...

Memories of "The Big Three"

It was at a district convention a decade ago. It ha pened that Dr. J. A. Aasgaard, president of t Church, Dr. A. J. Bergsaker, its director of stewardsh and Dr. H. O. Shurson, its treasurer, were all prese In introducing one of them to the assembly, the d trict president said, "I have always wanted to have c 'big three' at one of c conventions at the sa time."

To the best of our knov edge, the expression "t big three" was not gener ly used to describe the men who were our t leaders together for so many years. Nevertheless, it an apt description of them and does set in large lett the fact that, for a long, long time, they gave us a Church a leadership the greatness of which we coming more and more to appreciate. The death Dr. Shurson July 3 may serve to remind us of wh we owe these men.

Dr. Shurson served longest. He became a part of t headquarters family at the time of the union, 19 and continued (first as financial secretary, then treasurer) until his retirement in 1951. Dr. Aasga is next in seniority. Elected president of the Chu in 1925, he served for 29 years. Dr. Bergsaker beca our director of stewardship in 1931 and served u his death in 1951. Of these men, therefore, two ha now been transplanted to the Church Triumphant. I Aasgaard, hale and hearty at the age of 84, the m revered man among us, continues as our most immedi link with a past which these three men, under G molded.

As we stand on the threshold of a union which w cause the name "The Evangelical Lutheran Churc to become part of history, we do well to remem those who "labored among us" and pay them the trib they so richly deserve. The years pass rapidly; b men and times tend to be too easily forgotten. C sider that these men led us to whatever greatness have possessed as a Church, in times of difficulty fu as serious as those in which the Church of this dec moves.

There are two parallel lines which are apparent all whose working day was theirs. Externally, war a depression, the latter augmented by widespread drou Economically and socially, a time during which thi external to the Church changed with breath-tak

(Continued on page

Drives

Sex, Hunger, Society

When I was a college student, there was a lot of talk out our Basic Urges. Someone looked at some rats d found that rats want to eat and mate. He then oked at people and found that people also want to t and mate. The difference between rats and people, found, is that people are more gregarious than rats. eople want to socialize. On a Saturday afternoon men alk down the street to the supermarket with their ives and lollypops, and they nod and beam at people. here is no clinical evidence that rats behave in this ay.

Urge

The other day we went down to the International rade Fair. In some ways it was like the Last Judgent: people of every nation and tribe and kindred. was a good opportunity to study the Basic Urges. he food drive was very much in evidence. People ere ordering hot dogs and cokes in the known dialects d there was a run on all sorts of sticky confections om Syria and Schleswig, Switzerland and Swat.

The canny automobile manufacturers had harnessed the romantic urge. A young lady of pleasing appearance and a southern accent as thick as treacle was lking about carburetion in the DKW, and another e was smiling loftily from a Mercedes Benz.

Most of the visitors who staggered by on weary feet emed to have little interest in sociability. They were oking at the Mexican sombreros, the fake Egyptian arabs, and the jaded carvings with a glassy stare hich testified to the inability of the human organism attend intelligently to anything for more than a few oments.

Fountain of Youth

Except at one point. There all weariness dropped vay, adrenalin began doing what it is supposed to , eyes brightened and faces became flushed. And it d nothing to do with romance or food or sociability. had to do with money. The one place in the entire ir where people really came alive was the money hibit of the First National Bank. It was very cleverly ne. It could have been done subtly with a lot of indirection. It could have talked about a secure future and the value of wise investment and the service a bank performs in the community. It could have shown bank personnel groomed, cheery, efficient. It did none of these things. It showed money. Bags of it and bushels of it. It pounded home the crude truth that when the average person thinks about a good bank, he thinks about a bank that has lots of cash: mountains of good, solid, clinking coin; stacks of good, crisp, green lettuce.

Treasure

There was a glass case full of varied stacks of bills and we were all herded by and given the chance to guess how much money was in the case. If we guessed right, we could win as much as $2,500. We all guessed because we all wanted to win.

Which leads to the mysterious question of the attractiveness of money. The rational answer is that money is attractive because with it you can buy things that you want. If you have cash, you can buy food and, under certain circumstances, make arrangements for both romance and sociability. But this is not a very good answer. Perhaps a better answer is that what most of us are looking for is treasure. We want wealth. We yearn for that goldenness and shiningness which is the crown of life. Perhaps this is why our Lord talked so much about money and treasure. He wanted to kindle within us the flame of desire for the truly regal, the streets of gold transparency, the gates of unending beauty.

You don't get these things with the coins and notes furnished by the First National Bank. You don't get them that way at all. But in the midst of money you may be stricken by longing like a sickness for the City of unravished wonder which comes down from heaven.

BOOKS *in Review...*

South Africa's Cry

DARK PILGRIM, by Frans Venter, Muhlenberg Press, $3.50.

This is a sad book. This novel is a painful portrayal of the relationship between the black and white skinned people of South Africa.

Kolisile, the central character, leaves his dry and dusty farm to go to the mines and the big city to get money to care for his wife and children. A white woman's fear of the dark people is revealed when she unleashes a savage dog on the unsuspecting Kolisile who, in the struggle, almost loses his life.

Dark Pilgrim contains many well-written episodes. The meeting of Kolisile with his brother Mfazwe, for example, is tense, dramatic, and symbolic of the struggle that goes on in the heart of the black man. Again, when the powerfully built Kolisile returns to his home after his trip to the city we sense the intense mental and physical suffering he has endured—and realize there is no solution in sight.

The sadness of the book lies in the undertone running through the novel—the brutal and selfish, the frightened and the ignorant determine the course of history.

Mr. Venter tells in clear, unforgettable words and scenes of the high and low levels of human nature. The book is written in a crisp, staccato style. It moves swiftly and might well become a novel on Africa equal to *Cry, the Beloved Country.*

E. S. HJORTLAND
Chicago, Ill.

For the Pastor

THE PASTOR AT WORK, by various authors. Concordia, 414 pages, $6.50.
THE PASTOR'S PUBLIC RELATIONS, by Eugene Dinsmore Dolloff. Judson Press, 188 pages, $3.00.
THE MINISTER AND HIS MINISTRY, by Mark W. Lee. Zondervan, 280 pages, $3.95.

As one might expect, there is a tremendous difference between these three books, although they deal with the same field: the wide range of a pastor's activities. The first book of the three is a treasure. Christ-centered, it looks to God's Word as standard and source of every eternal truth; every conclusion, even in the adiaphora, must be in accordance with this norm. The book is encyclopedic: 23 pastors and theological professors have written solo or collaborated on thorough surveys of 23 categories of a pastor's activities, relationships and contacts. Because of the nature of the Source, the book, while intended for others besides the pastors and theological students of the Lutheran Church—Missouri Synod, tends to lean more to the dogmatic than the experimental attitude. For all the variety of authorship, the book is remarkably well-integrated.

The second book listed above, written by a Baptist minister who glories in his membership in the Masonic Lodge, comes out of a popular pastor's wide experience. With the seasoned wisdom of this generation the author touches upon a remarkable variety of pastoral activity. He pays lip-service, at least, to Christ as Savior; but his rather rare quotations from the Bible seem to bear little of the burden of proving the veracity of his conclusions. Well-selected words provide a veneer of Christianity. For instance, after describing a technique for bargaining with the governing board of a vacant parish for favorable terms of appointment, the author says, "Every part of the procedure was kindly and gracious, and animated by a fine Christian spirit." (P. 32)

The third book is written from a conservative Baptist position. Like the first book, above, it seeks a wider field of readers than the ministers of the author's denomination; and it probably succeeds better in this ecumenical endeavor than does the first book. As a case in point, the author describes, with equal sympathy and attention to detail, the step by step procedure for getting an infant baptized by sprinkling and getting an adult baptized by immersion (See pp. 178-182). Mr. Lee has been a radio news commentator, a pastor and a college professor of Speech. This background has surely been a big factor in fitting him to write a book so inspiring and yet intensely practical.

So, then, we have these three books: the first, a Word-centered, encyclopedic coverage of the pastor's work; the second, the kindly and experienced conclusions of a worldly minister of high type; and the third, a minister's handbook written with amazing attention to minute detail of attitudes, actions and materials. Pastors, you should read all three!

R. D. BRANDT
Everett, Washington

The Iron Curtain Pastor

HOW TO SERVE GOD IN A MARX
LAND. Karl Barth and Johannes Han
Association Press, 126 pages, $2

The name of Karl Barth as a co-aut
may lead some to pick up a book, and oth
to lay it down, depending on theolog
tastes. The name of Johannes Hamel is pr
ably unknown to most American read
Yet in this little volume it is by all c
the unknown voice which speaks most c
vincingly on the intriguing subject, *H*
to Serve God in a Marxist Land. The Ma
land in question is East Germany, birthp
of Martin Luther and homeland of
Lutheran Reformation, since 1945 under
ever-tightening control of a Communist
litical regime. And Johannes Hamel i
Lutheran pastor whose keen and effec
ministry among students at the Unive
of Halle brought him arrest and a pr
term during the sharp attack of the C
munists upon the Church just before
East German revolution in 1953. He is p
ently the director of a theological semi
in Naumburg, in East Germany, trai
young men for the ministry of the ch
in this Marxist land.

Karl Barth needs less introduction. H
the most influential Protestant theologian
this century, and the man who gave insp
tion to the Confessing Church resist
against the Nazis when he was professo
the University of Bonn. His monume
Church Dogmatics is a theological ma
work, and from his present eminence
the University of Basel in his native Swit
land, he continues to exercise the role
spiritual father to pastors and theolog
throughout the world.

On these grounds, it was therefore
strange that his opinion should also
sought on the proper role of the Churc
relation to Communism in East Europe
August, 1958, Karl Barth wrote the l
which is now published in English in
book. It was widely read in German,
even more widely discussed, since it see
clear that the great Swiss theologian
taken quite a different view of the chu
relation to Communism than he had of
church's relation to Nazism. His cou
to East Zone pastors was essentially
the East-West controversy was merel
political power struggle between the Un
States and Russia, and not one in which
church should become involved. Commu
might not provide an outwardly plea

ironment for the Church, but Barth rned that the West, concealing its worship the gods of materialism under a professed sade for Christian civilization, was even re subtly dangerous to the church. He rned Christians both in East and West not identify their Christian witness with a ative anti-Communism.

n seeking to convey this perfectly valid rning, however, Barth vastly minimized demonic forces that are at work within Communist structure. Their professed aim to destroy the Church and the Christian h of men by subtle and direct assaults, l they are supported by the all-embracing ver and machinery of a totalitarian governnt. Barth's critique of the West may be ll-taken, but his counsel to East Zone tors that the powers against which they daily contending in the schools, in public , in the homes, and even in an attack the sacraments of the Church, are merely rtones of a political power struggle emerges h rather a hollow sound from well-upholsed and comfort-ridden Switzerland, even ugh its author is a theologian of worldde reputation. I recall the reaction to rth's letter expressed by a group of 60 70 East Zone pastors. They felt that if rl Barth could spend six months serving a parish pastor in East Germany he would aluate more seriously the demonic forces work there.

The words written by Hamel, who has nsiderably more than six months' experience an East German parish, ring much more arly than those of Barth. The primary cological issue in the East Zone today is ether a person can actually live in the rman Democratic Republic as a Chrisn and as a loyal citizen. The alternatives e to flee, to work secretly for the overrow of the regime, or to find some basis on which the Christian can honestly renr to God what is His and to Caesar what his. This problem has become especially ute since the hope of an early reunifican of Germany has almost completely vaned. Hamel is one of the group of theogians who are currently wrestling with s difficult problem, and he would be the st to say that the answer has not been arly defined as yet. His essay gives us a mpse into the theological and ethical workop of one of the most crucial issues of r world today.

For American pastors and church people, no feel a trifle smug in the presence of their aterial blessings, and who may occasionally el a surge of pious pity for those "less rtunate," it may come as shock to find man like Hamel summoning his colleagues East Germany to accept their situation an opportunity rather than as a curse. ere is also something intriguing about arding the Communists as unwilling and unintentional "servants of God," as Hamel does, calling the Church to a bold witness of the Gospel—not as the "democratic way of life" or as a religious success story—but as the only hope and refuge for men who love truth and hate falsehood.

Johannes Hamel has a burning message for thinking Christians in both eastern and western worlds. For men in the West it is not only a glimpse into a crucible in which the Church in East Germany is being tried these days, but a very healthy corrective for some fuzzy distinctions we are likely to make between the Christian gospel and the western way of life.

The two brief selections of Barth and Hamel are prefaced by a very clear and incisive interpretive summary of the issues, by Robert McAfee Brown. Barth's letter has been translated into excellent English, while some portions of Hamel's essay, especially those dealing with the Biblical background, should have been more carefully checked by an English stylist before publication. This little volume is a real contribution to a broader understanding of the complexities faced by anyone who desires to serve God in any modern land—Marxist or not.

RICHARD W. SOLBERG
Sioux Falls, S. Dak.

The Dialogue Continues

HOLY WRIT OR HOLY CHURCH. George H. Tavard, Harper & Bros., 250 pages $5.00.

This is one of those theological books which are timely, and yet bear the imprint of lasting impact.

Father Tavard's *Holy Writ or Holy Church* is a timely book because it deals with one of the topics which apparently is captivating the attention of all modern theologians actively in the Roman Catholic-Protestant dialogue.

Which is the relationship between the Holy Scriptures as the written record of God's revelation to man and the Church as the living organ or medium charged by God Himself to proclaim the Christian Truth to all men of all generations? Moreover, is the Church the depositary and interpreter of two sources of divine revelation, i.e., Scripture and Tradition, or is she the depositary and interpreter of only one source of divine revelation. i.e., the Holy Scriptures alone? These questions have been asked, discussed, and argued by the theologians of the Christian Church all through the centuries. Father Tavard, who is a Roman Catholic theologian already well known in the ecumenical circles for his irenic approach to Protestantism, deserves credit for his accurate historical survey on these complex theological questions. The material which he has gathered and his own evaluation of it prove both his ability of historical research and the seriousness of his intentions. Through fourteen compact chapters he surveys the questions of Scripture and Tradition and, in turn, of Scripture and Church from the Patristic age down to the Protestant Reformation and the Council of Trent.

Father Tavard's efforts to re-interpret the Tridentine dualism of Scripture and Tradition in a way that it might be acceptable to the Protestant mind are admirable. Probably he may have succeeded on this point, but what about the question of authority in interpreting and formulating God's revelation as contained in the written record of the Holy Scriptures? The way we see it, here Roman Catholicism and Evangelical Protestantism reach their hopeless deadlock. Does Father Tavard see any possible spot upon which the foundation might be sunk to bridge the chasm between the Roman Catholic dogma of infallible papal magisterium and the Protestant stand with regard to man's personal responsibility in his commitment to God's Word? We do not!

MARIO COLACCI
Minneapolis, Minn.

Catechism-Based Devotions

THIS FAITH IS MINE, by R. Z. Meyer. Concordia, 135 pages, $1.00.

The meditations in this book are based on the Small Catechism. In the introduction the author states that the purpose is to recapture what has been taught (in Church school and confirmation) and to make every part of the faith relevant and vital to daily life.

The author ably speaks to teens. Each section is well and interestingly written, followed by two meditation study helps. For just browsing, daily meditation study, or simply refreshing reminders, this book with that "something different" approach, is to be recommended. JAMES S. KERR
Minneapolis, Minn.

Reflective Meditations

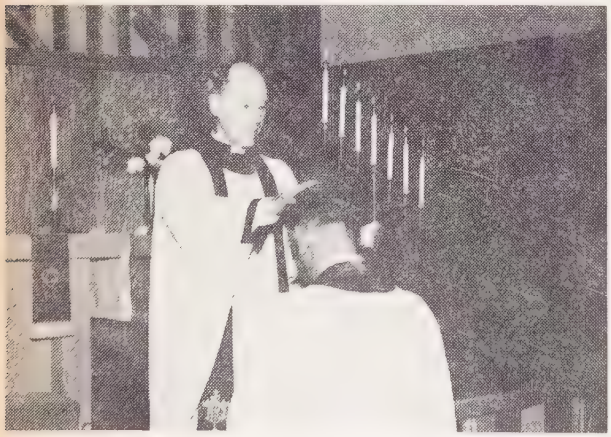
STRENGTH FOR LIVING, by Hazel T. Wilson. Abingdon Press, 80 pages, $1.50.

Worked out on a 31-day cycle in diary style, these daily devotions include in each unit a verse of Scripture that sets the theme, a poem or other quotation in the same vein, and a brief prayer. Each one concludes with a "reflection" on the subject wherein the author has expressed some of her own fresh and thought-provoking ideas. Covered by the book are such general topics as: Adoration, Guidance, Waiting, Dedication, Rest, Change, Friends, etc. As an appendix to the volume Miss Wilson has included several pages of prayers which great souls such as Thomas Aquinas and Thomas a Kempis have prayed and recorded. LILY M. GYLDENVAND
Minneapolis, Minnesota

District Con

Above: Three pastors on National Guard chaplaincy duty were flown to the convention of the Southern Wisconsin district. They are, left to right, the Rev. Arlin Adams, Janesville; the Rev. Carl Stubenvoll, Ripon; and the Rev. Leo Muench, Burlington.

Above: Choir boys from First Lutheran Church, Albert Lea, Minn. led the procession for the installation of the president of the Southeastern Minnesota district.



Above: Dr. Schiotz installs Dr. Loyal Tallakson as president of the Eastern North Dakota district.

Below: Pastors and lay delegates mingle during the sunny coffee break at the South Pacific district convention.

Week by week Lutheran Herald l
of the 19 districts of The American
district, is found in this week's issue
formation about each of the district

DISTRICT	MEMBERSH
Southern	96,532 members, 238 congregation Texas
Central	74,000 members, 255 congregation Kansas, Oklahoma, Missouri
Illinois	113,775 members, 224 congregation Indiana and Missouri
South Pacific	115,000 members, 205 congregatio Utah, New Mexico, Arizona and Ha
Rocky Mountain	52,965 members, 166 congregations Wyoming
Eastern	120,672 members, 247 congregation shire, Vermont, Massachusetts, Conne York, Pennsylvania, New Jersey, Maryland, Virginia, North Carolina, Florida, District of Columbia, and C
Michigan	135,00 members, 188 congregations the upper peninsula, and parts of C
Ohio	154,581 members, 260 congregations northwestern counties; Kentucky, T bama, and parts of Indiana
North Pacific	65,000 members, 211 congregations i Alaska
Southern Wisconsin	165,395 members, 246 congregations
Northern Wisconsin	148,519 members, 299 congregations
Northern Minnesota	105,000 members, 297 congregations
Southeastern Minnesota	182,900 members, 229 congregations
Southwestern Minnesota	125,000 members, 283 congregations
Iowa	193,826 members, 394 congregation
Western North Dakota	67,491 members, 279 congregations
Eastern North Dakota	88,903 members, 298 congregations
South Dakota	112,000 members, 315 congregations
Canada	57,995 members, 323 congregations bia, Manitoba, Saskatchewan

n Round-up

tories of the constituting conventions
ast of these stories, on the Canadian
nvenience of our readers the basic in-
following statistics:

PRESIDENT

a, Rev. Vernon Mohr, 40, of Austin, Texas, president of Texas district, ALC, since 1956.

o, Dr. Erwin G. Fritschel, 57, of Denver, Colo., president of Central district, ALC, since 1945

of Rev. Elmer Nelson, 52, pastor of the ALC church in Rantoul, Ill.

a, Dr. Gaylerd Falde, 42, Los Angeles, Calif., president of California district, ELC, since 1950

d Dr. Reidar A. Daehlin, 49, of Great Falls, Mont., president of Rocky Mountain district, ELC, since 1953

p- Dr. Gordon S. Huffman, 44, of Washington, D. C., president
w of Eastern district, ALC, since 1958
a,
a,

or Dr. Norman A. Menter, 61, of Berkley, Mich., president of Michigan district, ALC, since 1946

en Dr. Kenneth Priebe, 37, of Columbus, Ohio, president of Ohio
a- district, ALC, since 1957

d Dr. H. L. Foss, 66, of Seattle, Wash., president of Pacific district, ELC, since 1932

Dr. Myron C. Austinson, 55, Janesville, Wis., president of the Eastern district, ELC, since 1956

Dr. Theodore Ohlrogge, 53, Appleton, Wis., president of the Wisconsin district, ALC, since 1952

Dr. Arthur E. Hanson, 66, of Moorhead, Minn., president of Northern Minnesota district, ELC, since 1951

Dr. Elmer C. Reinertson, 56, of Northfield, Minn., president of Southern Minnesota district, ELC, since 1951

Rev. Edward A. Hansen, 43, pastor of Faith Church, (UELC) of Hutchinson, Minn.

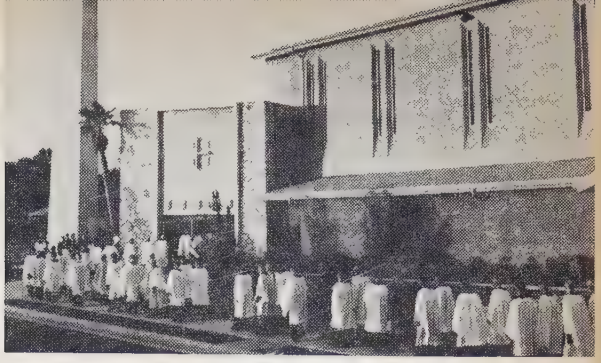
Dr. Herman W. Siefkes, 60, of Waterloo, Ia., president of Iowa district, ALC, since 1939

a Rev. J. Elmo Agrimson, 43, ELC pastor at Tioga, N. Dak.

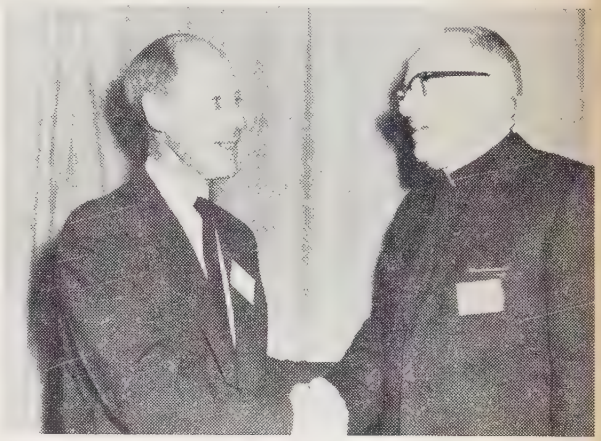
a Dr. Loyal E. Tallakson, 54, president of the North Dakota district, ELC, since 1951

Dr. E. O. Gilbertson, 45, Sioux Falls, S. Dak., president of the South Dakota district, ELC, since 1958

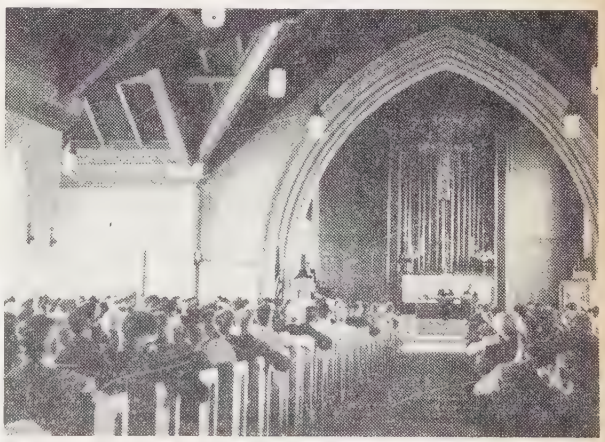
- Dr. Karl Holfeld, 58, president of the Canada district, ALC, since 1948



Above: Pastors of the South Pacific district in procession enter Emanuel Church, North Hollywood, Calif. for the installation of the district president.



Above: Dr. F. A. Schiotz, president of The American Lutheran Church, left, congratulates Dr. Hermann W. Siefkes on his election as president of the Iowa district.



Above: Typical of the many conventions held in church sanctuaries was the Southern Wisconsin convention at First Lutheran Church, Janesville.

Below: In each district representatives of the three synods certified their intention to unite. Shown below at the North Pacific district are, left to right, Dr. S. C. Siefkes (ALC), Dr. Schiotz, Dr. H. L. Foss (ELC) and the Rev. Scriver Kloth (UELC).

The Old, New Road

FROM A COUNTRY PARSONAGE

BY ANNE JORDHEIM

"Mother! Mother! I petted a deer!"

"But, Timmy . . ."

"It's true! Really it is! Just ask Papa!"

Timmy was completely out of breath, he was so excited. The mischievous look in his eyes, which always gives away any made-up story, was lacking. He really had petted a deer! For weeks to come everyone he met had to listen to his story. . . .

"When my Father drove from one church to the other, he took the nice new road. That's where we met the deer. Papa and I got out of the car, and the deer didn't even run away. So Papa took many fine pictures. I fed the deer grass and petted it. Finally, we had to leave, but the deer wouldn't go away. I wanted so badly to take him home with me. I think I'll become a game warden when I get big, and I'll never shoot such a nice deer!"

Although it hasn't always been that way, there is something special about the old, newly reconstructed road which connects our two churches. Perhaps even the animals have felt it, because finally the road is appreciated by mankind!

Just a few months ago, it was an old, winding, hilly, sandy country road which we only used on rare and beautiful summer days. In winter no one dared travel it, and in spring and fall one would run the risk of getting stuck in the mud or of not getting up the hills. We had named the old road "the farmer-timmle-tay-vei," which was, two years ago, Timmy's original Norwegian baby language translation of "farmer-in-the-dell-road." We always took a better road, which was a longer, but safer way around.

Just as the people of our parish voted on building a parsonage (this is a newly re-aligned parish which has no parsonage) and as the building plans were crystallizing, a column of big yellow trucks, tractors, and various other machines invaded the old road. We didn't know that within a very short time most curves would be gone, the hills wouldn't be as high as before, and that a modern road would bring our two churches much closer together. No doubt, parish life will experience a happy upswing due to the good road. People will be visiting each other more freely, and my husband will be able to whizz back and forth on Sunday mornings between his two services. Even on rainy, stormy days, and when the snow is deep and the thermometer way below zero, church life will go on as always.

Only two charming summer houses can be found the old, new road, otherwise there are woods and ma es. An old deserted farm with a blackened house ar nearly fallen-down barn reminds us of by-gone days make us wonder how people once lived on this f and why they left it. Also the town graveyard, whic situated on this road, brings us back many decade history. Only a few silent headstones can be seen, s most people are buried in their respective church gr yards. I have been told that one family buried 8 chil in the town graveyard within one week during a d theria epidemic at the close of the last century. C has been growing over these tiny graves for generat but this family's great sorrow is not yet forgotten.

Thousands of newly-planted pine trees bring us to our present day and to the future. It would be to travel this old, new road about 20 years from because then we may experience the great solitude peacefulness of a real pine forest.

When turning into the old, new road from one of highways, one can look far ahead and admire the accomplished by modern machinery. But as one so far ahead, suddenly the road seems to end at top of a hill and go right straight into heaven! Bu course, as one reaches this very point, the road downwards a gradual slope, although the feeling ren that one almost has touched the outer space. No, road doesn't go to heaven, as new and easy to trav might be, but it goes downwards towards neat red white farmhouses, passing by peacefully grazing c and on it goes straight to church!

For the Family Altar

J. R. Hestenes

ward the Ninth Sunday After Trinity

The Christian Home

The Epistle: Romans 5:1-11 • The Gospel: Luke 12:42-48

Monday, August 8

MASTER BUILDER

Psalm 127:1

nless the Lord builds the house, those build it labor in vain.

here is deep concern on every hand y over the future of the American e and family. There are altogether too y disintegrated forces at work to de- the time-honored principles and ings that have made and kept homes e what God intends them to be. If the hasis is on the house itself, no matter fine, how modern, how convenient, onstruction is vain, unless the Master der of that house is God the Father. less answers are being forwarded to homes and families. The complete ver is in God alone. God's plans and 's ideas make worthy homes.

lelp every home to be one of Your es, dear Father. Spare any of us from rting from the blueprint of Your d and the specifications of Your will. e our home and family the product of r wisdom and cover us with the mantle Your love. Amen.

Tuesday, August 9

BASIC UNIT

Genesis 1:28

And God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it."

The family idea was original with God. When He created Adam and Eve it was intended that they should have children. The parents would take care of the children and the children would be dependent upon the parents. Often, the family is called the "basic unit of society." And so it is. There can be no improvement upon this plan. Nothing can take the place of the love and care that is shown within the framework of the home. The home is meant to be a place of beginnings. It is the starting point, the nesting place, the launching platform for a larger life.

We are thankful to You, blessed Father, for the great gift of home and family, and for what it has meant and still means to us in our pilgrimage here. Help us to protect our homes that they may serve Your purposes. Amen.

Wednesday, August 10

SHELTER

Psalm 128:2

You shall eat the fruit of the labor of your hands; you shall be happy, and it shall be well with you.

God gave home to the families of earth because all people need a place of protection. Children need shelter when they are young; they need to know someone loves them and cares for them. Home is meant to be a haven, a place where we may experience temporary relief from the unavoidable crush of daily life. It can, under God, be a refuge in time of trouble, where we are surrounded by those who love us most and understand our needs. The high advantage of the Christian home is that it helps people face life with Christ.

By Your presence make of our homes real shelters, dear Jesus, so that in them we shall know the peace and contentment we need for the well-being of our minds, spirits and temperaments. Give us a foretaste of the true happiness of heaven. Amen.

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Thursday, August 11

SCHOOL

Deuteronomy 6:7

And you shall teach them diligently your children, and shall talk of them n you sit in your house. . . ."

Iome, by the very nature of its place he lives of those who live there, and t especially the young, is a school. It s an influence that nothing else in can. More is learned at home than where else. For that reason the Lord very plain in what He expected of nts. Among all that they had to teach. were not to overlook the teaching of h by which the children were to grow and live. This responsibility has not rted from Christian homes. Parents, er God, still teach by precept and exle.

There are many of us, dear Father, who look back in memory to good schoolat home. Help those of us who have dren in our house to teach them in a way that they will grow in grace good knowledge, and in Your favor. esus' Name. Amen.

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Friday, August 12

FELLOWSHIP

Philippians 4:4

Rejoice in the Lord always; again I will say, Rejoice.

One of the marks of a prospering Christian family is the good fun and fellowship enjoyed by the members of the household—together. Through play and recreation, friendship and love are developed, and the spirit of fair-play is encouraged. Through relaxation parents and children come to know one another as together they taste the joys of games, travel, outings, and clean amusements. For too much of modern day entertainment the family goes out of the home, thus leaving families without the necessary social life they ought to have as a family.

Be with our family, dear God, as we work and play together. We thank You for recreation that builds up our spirits and refreshes us. Help us to keep joy within the walls of our homes, so that in our happiness we may glorify You. In the Name of Jesus. Amen.

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Saturday, August 13

A CHURCH

2 Timothy 3:14

But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it.

Timothy grew up with an advantage. He learned in childhood the "sacred writings which are able to instruct you for salvation through faith in Christ Jesus." A child's first religious education is in the home, and if he misses it there, he has a strike against him. Fortunate are those whose Christian education began in the home. The natural outcome of Christian worship in the home is an interest and participation in public worship. One leads to the other very naturally. Are you making your family a little "church?"

You have spoken plainly on how we should instruct the young, heavenly Father, so that in their earliest days they shall know You, and with little folded hands, learn to pray. Give us the full sense of our responsibility in teaching worship. Amen.

Study Discloses Why Men Enter Ministry

One of the strongest factors in a student's choice of the ministry as a career is "the image of the ministry" that he receives from his home, church and background, according to a motivation study conducted at Southern Methodist University, Dallas, Texas.

Dr. Marvin T. Judy, professor of church administration and sociology at SMU's Perkins School of Theology reported on the study. With the aid of the university's Univac computer, Dr. Judy made 2,809 correlations of 33 motivating factors with information about students' backgrounds and data from personality inventories.

Although "the secret call of God or inner persuasion . . . played a dominant part in the lives of all those who had definitely decided to enter the ministry," he said, "we learned that the wooings of God are conditioned by the environment of the home and the church."

Other major factors in such decisions included the influence of a pastor (81 per cent), youth organization participation (52 per cent), church school attendance (44 per cent) and church worship attendance (43 per cent).

The study was based on 306 papers written by first-year "theologs" on "My Call to the Ministry." The Perkins professor said the group comprised 95 per cent Methodists and 46 per cent Texans, but emphasized that the study's significance reaches far beyond the bounds of Methodism and the state of Texas.

"We've conducted similar surveys among Anglican theology students in Canada and Roman Catholic student priests in other parts of the United States and we've found that this fact is universal," he said.

Factor analysis in the SMU study determined eight types of persons who commonly decided to enter the ministry: young men conditioned by the influence of home and church; others who suffered a college failure but recovered; some who served in short-term mission jobs and found they liked such responsibilities; older, urban dwellers who have tried other vocations without finding satisfaction.

Also young men who have had leadership roles in church youth organizations; procrastinators who heard the call of God early but answered it late; doubters who eventually overcome their serious religious doubts; and rational scholars who have good school records and have reasoned their way to a decision through consideration of their abilities.

Findings of the study may help explain the long-known but puzzling fact that some congregations produce large numbers of ministerial candidates while others yield few or none.

Baptists Elect Brazilian

Dr. Joao F. Soren of Rio de Janeiro, head of the Brazilian Baptist Convention's Executive Committee, was elected to a five-year term as president of the Baptist World Alliance.

Named at the Tenth Baptist World Congress in Rio, sponsored by the alliance, he succeeds Dr. Theo F. Adams, pastor of First Ba Church, Richmond, Va.

The congress, which meets e five years, was attended by some 500 delegates from about 70 coun Represented by the BWA are 23 million Baptists in more than nations.

Two Americans, a Russian and Vice President of Liberia were an nine BWA vice-presidents name the congress. They were Dr. V. ney Hargroves, pastor of First Ba Church, Philadelphia; Dr. Joseph Jackson of Chicago, president of National Baptist Convention, U. Inc. (Negro); the Rev. Jakob I. kov of Moscow, president of the Union Council of Evangelical C tians (Baptists); and William R. bert, Liberian vice-president.

The remaining five were: Lam Fung, president of Hong Kong lege; the Rev. Alfonso Olmed Buenos Aires, Argentina; Mrs. L Paw of Rangoon, Burma; the Alan C. Prior of Sydney, Austr and Dr. Henri Vincent, France

—RNS

STORYTIME—It's storytime on a New York housing project playground where a tee girl, working with younger children, puts into practice leadership principles deve through an anti-delinquency summer work program sponsored by the New York Mission Society.

C, Missouri Explore Relations

op representatives of the National Lutheran Council and the Lutheran rch—Missouri Synod explored the theological implications of inter-Lu-an cooperation at an historic closed meeting in Chicago in July.

he three-day sessions marked the first time that the NLC and Missouri od have sat down to appraise roadblocks hindering greater Lutheran co-ation in this country.

llowing the meeting, the partici- s issued a statement expressing unanimous opinion that the ses- were "profitable and would lead etter understanding and closer re-nships between the two groups." he statement said the chief item on agenda was a "comparison of in-retations" attached to Article VII he Lutheran Augsburg Confession. ealing with Church unity, this le declares in part: "And to the unity of the Church, it is enough gree concerning the doctrine of the el and the administration of the ments. It is not necessary for the unity of the Church that cere-ies instituted by men should be rved uniformly in all places."

he Augsburg Confession was form-d in 1530 by Protestant Reforma- leaders to set forth their under-ding of the fundamental truths of Gospel and the essential doctrines lvation. It is accepted as the basic chief confession of faith of evan-al Lutherans.

rticipating in the discussions here 21 representatives from the NLC nine from the Missouri Synod. ding was Dr. Norman A. Men-of Berkeley, Mich., NLC presi-

he council's delegation included 14 bers of its Executive Committee, theologians as consultants and two officers. The Missouri Synod was sented by four members of its sidium, four from the denomina- Committee on Doctrinal Unity a staff officer.

he NLC is a cooperative agency ght bodies with more than 5,300,- members; while the Missouri d has more than 2,300,000 com-icants. It is not affiliated with the cil but has working relationships it in a number of fields.

cal point of the talks centered on ion papers prepared by the NLC and the Synod to expound their respective views on the doctrinal and practical issues involved in Lutheran cooperation.

Papers Presented

The National Council's paper stressed: "The proposition of complete unity or none at all cannot be defended on scriptural grounds, nor is it the description of the relations between Christians in church history. Rather the Scriptures teach a unity between the believer and the Redeemer which issues in a unity between believers that varies according to circumstances.

"It is the continuing task of the Church to identify that unity that exists and bear witness to it that the world may believe the Gospel of Jesus Christ."

The Missouri Synod's document declared: "A conversation on cooperation has, by common consent, become a consideration of Article VII of the Augsburg Confession. We have gone deeper and cut wider than any of us perhaps really intended at the outset.

"We should thank God for that. And we should go on, take the time and do the work that history, that is the Lord of History, is asking of us, aware of the decisions, of the seriousness of whatever decisions we make.

"The imperative that is over us in our uncertainty and dividedness would seem to be the imperative of II Corin. 13:11., and that is a present imperative, a durative one: 'Be a-mending!' And it is hardly a usurpation of the prophet's office to say that our chances of attaining Lutheran unity in America depend on how seriously we are ready to take the imperative."

The Biblical passage referred to by the Missouri Synod reads: "Finally, brethren farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

At the conclusion of the discussions, the representatives agreed to hold a second meeting in St. Louis, Mo., Nov. 18-19. To make this possible the NLC's Executive Committee changed the site of its semi-annual sessions from Chicago, as originally scheduled, to St. Louis and will meet there Nov. 17-18.

Besides Dr. Menter, the council's delegation included the presidents of seven of its eight participating bodies. Among Missouri Synod leaders were Dr. John W. Behnken of St. Louis, president; and Dr. Oliver R. Harms, also of St. Louis, first vice-president.

CHURCH LIBRARIANS MEET—Shown above are some of the librarians from ELC Churches attending the workshop at Gustavus Adolphus College recently. A simultaneous church library workshop was held at Concordia College, Moorhead, Minn. Nearly 100 were registered at each of the conferences.

Empie Stricken

Dr. Paul C. Empie, 51, executive director of the National Lutheran Council, suffered a heart seizure in Chicago on July 8 and is expected to be a patient at Passavant Hospital for a month or more.

Attending physicians who diagnosed the attack as a coronary thrombosis described the church leader's condition as "serious," but said he was "resting comfortably." They indicated that he will require a long period of care and convalescence before resuming normal activity.

Dr. Empie was stricken as he participated with the NLC's executive committee and representatives of the Lutheran Church—Missouri Synod in a three-day meeting to explore the theological basis of inter-Lutheran cooperative relations.

Lund-Quist Resumes Work

Dr. Carl E. Lund-Quist, executive secretary of the Lutheran World Federation, has returned to his desk at the organization's headquarters in Geneva, Switzerland after spending five months in the United States on a health leave.

In the LWF post since 1952, Dr. Lund-Quist was hospitalized in March, 1959, because of "hypertension with secondary symptoms," but returned to his office on a part-time basis the following month.

After a trip to Australia, he suffered a relapse in October, which necessitated a short stay in a Geneva clinic. His condition improved until November when he was brought to a hospital again following a "slight stroke."

Last January the LWF executive arrived in America for a thorough examination at the Mayo Clinic, Rochester, Minn., and for an extended health leave in the states. He also received treatment at St. Mary's Hospital in Rochester.

'Lutheran' Is 100

"The Lutheran," official weekly newsmagazine of the United Lutheran Church in America, observed its 100th birthday on July 6.

Four times "The Lutheran" has started with Vol. 1, No. 1—in 1860 as The Lutheran and Home Journal, in 1861 when it was The Lutheran and Missionary (after 1881 just The Lutheran), in 1896 when it became "the official organ of the General Council," and in 1919 when it became the periodical of the United Lutheran Church in America, organized through merger of the General Council, the General Synod and the United Synod of the South.

The next new beginning—and a new Vol. 1, No. 1—is scheduled for 1963. The name "The Lutheran" has been chosen by the joint Commission on Lutheran Unity for the authorized publication of the new Lutheran Church in America, expected to result from merger of the United Lutheran Church, Augustana Lutheran Church, American Evangelical Lutheran Church and Suomi Synod.

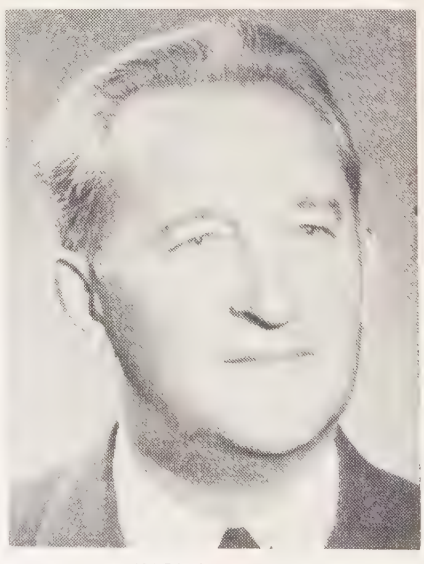
District Convention

Canada

Last of the 19 districts of The American Lutheran Church to be constituted was Canada, a district which extends from the Lakehead in the east to the Pacific Ocean in the west; and from the American border in the south to the Peace River country in the north, making it territorially the most extensive district in the Church.

The Canada District is also unique in that, in addition to being a district of The ALC, it is chartered by the Commonwealth of Canada as a Church—The Evangelical Lutheran Church of Canada.

In still another way the Canada District is unique—it already has the blessing of the parent body to co on negotiations looking toward tonomy and possible union with o Lutheran bodies in Canada. Its se nary, at Saskatoon, while it will one of the units of the Theolog Seminary of The ALC, is alread full-fledged co-operative institution volving both Augustana and United Lutheran Church.



KARL HOLFELD
Canada District President

The two-day convention, July was held on the campus of Lu College, Regina, Sask.

Election of district officers resu as follows: president, Dr. Karl feld, Regina, president of the Can District, ALC; vice-president, the Archie N. Morck, Tilley, Alta., p dent of the Canada District, UE secretary, the Rev. J. T. Dahle, N Surrey, B. C.; lay member on Church Council, Mr. Luther O Camrose, Alta.

Headquarters for the district be in Saskatoon, Sask., where the t logical seminary is located. A bu of $38,965 was adopted; this wil an average of $1.00 per confir member.

For many years *The Shepherd* been the official paper of the Ca District of the ELC. By conver action, this paper, which supplem but does not replace the official p of the Church itself, will be of for the district.

The newly elected district presi is all but a native Canadian. W he was born in Poland (in 1902) parents emigrated to Canada whe was only two years old, and he lived and worked there ever s He received his education at Lu Academy, Melville, and Luther lege and Seminary, St. Paul, M both schools of the former Synod. Ordained in 1925, the y pastor served first at Lipton, S for five years. This was followe a year's service as a travelling sionary working out of Calgary, In 1940 he became pastor of St. J Church, Calgary, and in 1940 of T ty Church, Regina, which he s until 1948, when he was elected t district presidency. He has an h ary Doctor of Divinity degree Luther College and Seminary, S toon.

her League to be Constituted

he constituting convention of the Luther League of The ALC will be held Milwaukee, Wis., August 16-21. An anticipated 3,500 youth delegates will ermine the name and purpose of their organization, types of conventions to held, programming desired, and other organizational matters.

o permit each delegate a voice in decisions, the convention will be ded into committees at large and committees. Ninety sub-committees 31 members each will first discuss problems and then report to com-ees at large with memberships of These in turn will present reports plenary sessions to be held each rnoon.

he young people themselves will ub-committee chairmen. Other spe-y-trained youth will lead Bible y groups each day.

he delegates will adopt a constitu- and elect national officers at the ary session on Saturday. This will ollowed by the constituting service ch will open with a robed proces-al, with pastors from the Milwau- area taking part. Dr. Norman ter, vice president of The ALC, speak at this service.

he convention will conclude with ommunion service Sunday morn- Preacher for this service will be Rev. L. David Brown, youth di-or of The ALC.

ther speakers will include the Rev. roll Hinderlie, ELC youth director; Rev. Chester Patten, ALC youth ctor; and the Rev. Herbert Brok-g, San Antonio, Texas. They will lop the convention theme, "Christ Chosen Me." All sessions will be in the Milwaukee auditorium-a. The services will be open to the ic.

ach convention day will begin with ns and close with worship by ous hotel units. Other features of convention will include presenta-s on youth programs, travelogues, rsion trips, and recreation.

or this convention registration has limited to one delegate from each Luther League. Convener of the ention will be Robert Vogel, Lu- League board chairman. The Rev. Patten is program chairman, and task of convention manager has assigned to Raymond Johnson, iate youth director of the ELC.

District constituting conventions will be held during the fall months. These will be open to all leaguers.

The Eastern and Rocky Mountain districts will hold their constituting conventions in Milwaukee on August 20. Dates for other conventions are:

Ohio, August 26-28, Ohio State University; Southwestern Minnesota, Sept. 11, Redwood Falls; Iowa, Sept. 1-4, Wartburg College; South Pacific, Sept. 24-25, Lynwood, Calif.; South Dakota, Oct. 20-22, Mitchell; Northern Minnesota, Oct. 20-22, Bemidji; Western North Dakota, Oct. 20-22, Bismarck; Eastern North Dakota, Oct. 21-22, Fargo; Southeastern Minnesota, Oct. 20-22, Owatonna; Central, Oct. 27-29, Lincoln, Nebr.; Canada, Nov. 11-13, Calgary, Alta.; Michigan, Nov. 11-13, Saginaw; Northern Wisconsin, Nov. 25-26, Eau Claire; Southern Wisconsin, Nov. 3-5, Oconomowoc or Madison; North Pacific, Nov. 25-27, Pacific Lutheran College; Southern, Dec. 30-Jan. 1, Texas Lutheran College; Illinois, date undetermined, Peru.

Camp Knutson to Be Dedicated August 7

A lakeside camp in the heart of one of Minnesota's finest resort areas will be dedicated Sunday, August 7 to serve handicapped and underprivileged children.

Parents and friends from at least three states are expected to attend the service at which the name Camp Jeanette Holm Knutson will be given the camp, located 30 miles north of Brainerd.

Situated on a breezy point between Whitefish and Big Trout Lakes near Manhattan Beach, Minn., the camp is the former summer home of the late Hon. Harold Knutson, Norwegian-born Minnesota congressman and former newspaperman who died in 1953.

By the terms of his will, the vacation site was given to the Board of Charities of The Evangelical Lutheran Church (ELC) to be used as a camp for handicapped, neglected, disturbed or deprived children.

It has been developed over the past six years. This summer, under the direction of the Rev. Mark Ronning, 1960 Luther Theological Seminary graduate, it has provided week-long vacations for children with a variety of handicaps, including the deaf and the blind.

Those who visit on Dedication Day,

LONG ISLAND CHURCH DEDICATED—The congregation of Grace Church, Uniondale, L. I., New York, is shown marching into the sanctuary of their new church for dedication ceremonies. The congregation was organized in 1948 and the first unit erected in 1949. Dedicatory rites were conducted by the Rev. Herbert Hanson, assistant to the president of the Eastern district. Also assisting was the Rev. Russell Helgesen, first pastor of the parish. The Rev. Carl T. Sheie is the present pastor.

August 7, will be invited to the morning worship service at 10 a.m. The service will be preached and delivered in sign language to deaf children from Ephphatha Mission, Faribault, who will finish their week at the camp that day.

The dedication service is scheduled at 10 a.m. Present for the rite will be Dr. A. E. Hanson, Moorhead, president of the Northern Minnesota District, ELC, who will preach the sermon; and Dr. Magnus A. Dahlen, executive secretary of the ELC's Board of Charities.

Dr. Dahlen discussed the gift of the camp to The ELC with the late Rep. Knutson before the latter's death. "I know," said Dr. Dahlen, "that Mr. Knutson had in mind many who have had a rough going in life, who would not otherwise have the opportunity of such a place of re-creation both to body and soul."

Rep. Knutson rose from printer's apprentice to publisher of a newspaper at Wadena, Minn., and served 32 consecutive years as congressman from Minnesota's Sixth Congressional District. The camp is to be named after his mother.

To Head New Home

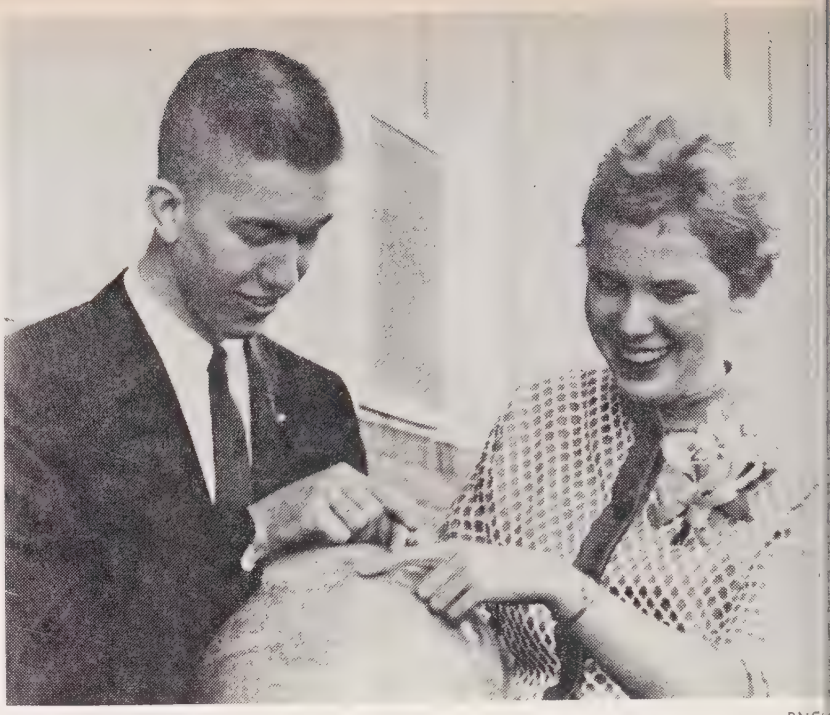
The Rev. Thomas Boe of Ulen, Minnesota, has been named as administrator and chaplain of a new $450,000 retirement home to be built in Wolf Point, Mont.

The appointment was announced at Minneapolis, Minn., by the Board of Charities of The ELC and by Charles Brecksmith of Glasgow, Mont., chairman of the board of Faith Lutheran Retirement Home.

ELC Board of Charities officials said construction contracts for the institution probably will be signed late this summer or early fall.

Under present plans, Faith Lutheran Retirement Home will be open to residents in the fall of 1961. Built in a relaxed, modern style of architecture, it will have beds for 20 retired residents (capable of caring for their own physical needs), and for 40 residents requiring nursing care.

The low-lying structure will be built on the brow of a hill commanding a view of the scenic Milk River Valley near this northeastern Montana town.



—RNS

MISSIONARY, NO. 2—Elizabeth Erickson, 18, chosen by Westwood Church, St. . Park, Minn., as its second junior missionary to spend the summer in Japan, Alaska Hawaii, compares global notes with James Parks, 18, who spent last summer with mi in Africa.

U.S. Government funds under the Hill-Burton Act, in the amount of about $125,000, will be available to help finance the building. Remainder of the cost will be received through private contributions.

Rev. Boe, 49, has been pastor of the Bethlehem and Syre congregations (ELC) near Ulen, Minn., for the past four years. Earlier he served congregations at Malta and Glasgow, Montana, and at Lake Mills, Iowa.

Churches

McIntosh, Minn. — Trinity Church here celebrated its 75th anniversary June 25-26. Festivities began with a Confirmation reunion on Saturday evening. A former pastor, the Rev. G. Gabrielsen, was the speaker. Dr. Mars Dale, president of the Canada District, spoke at the Sunday morning worship. The Rev. A. H. Grimstad, another former pastor, spoke at the evening services.

Overly, N. Dakota—Willow Creek Church near here, celebrated its 75th anniversary in June. Two former pastors, the Rev. Percy Larson and the Rev. Charles Paulson, were speakers at the services. The Rev. Manuel Johnson is the present pastor of the parish.

Anaconda, Mont. — Our Sav Church here recently purchased a home as a parsonage for their p the Rev. S. M. Kvinge.

Hannaford, North Dak.—Eic Church here and St. Olaf Ch Walum, N. Dak. in the same p celebrated their 75th anniversari June. Speakers at the Sunday mo festival worship services were so the congregation, The Rev. Gronneberg, Helena, Mont., spo Eidfjord Church, and the Rev. Gilbertson of New Town, N. spoke at St. Olaf Church. At the ing session of the anniversary f ties in Eidfjord Church, Dr. C Malmin, editor of **Lutheran H** was the speaker. The Rev. Sor Urberg is pastor of the parish.

Jessie, North Dak.—West P Church near here, the Rev. C Sunde, pastor, celebrated its 75t niversary in June. Dr. Loyal E. T son, president of the North D District, was the morning speal

Woodford, Wis.—Wiota Churc has been employing college stu from the congregation to teach tion Bible School. The church c and the pastor, the Rev. W. R. select four students each year,

ference to students at church col-
es. Each is paid $100 for the two-
ek period.

St. Hilaire, Minn.—St. Hilaire
urch celebrated its 75th anniversary
y 31. A recently completed Sunday
ool addition was dedicated during
anniversary festivities. Dr. A. E.
nson, president of the Northern
nnesota district, preached the festi-
sermon and performed the rite of
lication. The Rev. A. E. Berg is
tor of the St. Hilaire Church.

itorial Continued . . .

m page 8)

idity. Internally, a time when our
urch had to grow up or perish. It
no idle boast when Dr. Aasgaard
nts to the fact that his term of of-
made of us an American Church.
th the closer identification of our
ple with their land and time came
portunities which crowded upon us
fast that it was all but impossible
us to measure up to the responsi-
ties which those opportunities en-
ed. To these three men goes the
atest share of human credit for the
that our Church did succeed as
l as it did.

For those reasons we do well to
member our leaders with thanks to
d and the prayer that He may al-
ys give us leaders of equal stature.

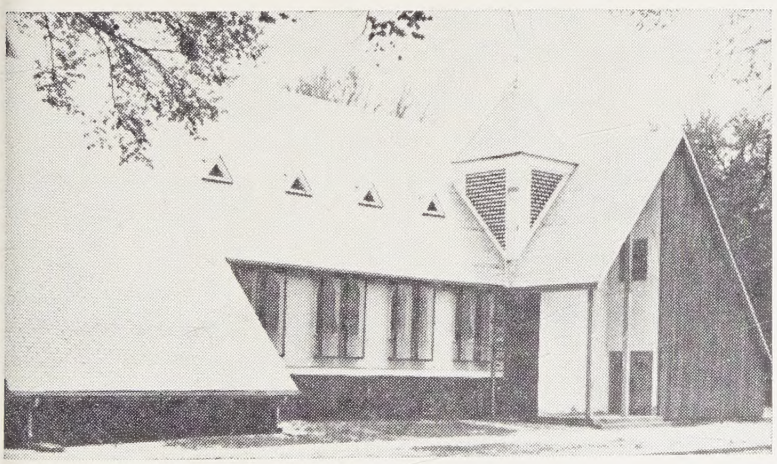
Obituaries

The Rev. M. Bjornson died March
at Fargo, N. Dak. He was born
t. 10, 1879, at Argyle, Wis. He at-
tended Augsburg College and Semi-
nary and the Bodfors School of Music
and was ordained in the Lutheran Free
Church in 1905. He transferred to the
ELC in 1923. He served pastorates at
Duluth, and Newfolden, Minn.; Rock-
ford, Ill.; Howard, S. Dak.; Bothell,
Wash.; and Boscobel, Wis. He taught
at Oak Grove Seminary for eight years.

The Rev. John A. Johnson died June
17 in Tacoma, Wash., after suffering a
heart attack. He was born July 25, 1882,
at Hanley Falls, Minn. He attended St.
Olaf College and Red Wing Seminary
and was ordained in 1908. He served
as pastor at Mt. Horeb, Wis.; Creston,
Ill.; and Osakis, Minn. He was chap-
lain at the Home School for Girls at
Sauk Centre, Minn., for several years.
Since retirement he has lived in Ta-
coma. He was married to Marie Luk-
ken in 1905. He is survived by his wife
and ten children.

The Rev. L. J. R. Larson died July
11 near Holmen, Wis. He was born
Dec. 22, 1875, in Hordaland, Norway.
He immigrated in 1892 and attended
Madison Lutheran Normal and the
United Church Seminary. He served
several years as a teacher in public and
parish schools. He served as pastor at
Hettinger, N. Dak.; Joplin, Mont.;
Blue River, Wis.; Starbuck, Man.; and
Enchant, Alta. Since 1936 he had
served interim pastorates. He was
married to Ingeborg Abrahamson in
1900. He is survived by his wife, three
sons, and four daughters. Funeral
services were held at Five Points Lu-
theran Church, Richland County, Wis.

Mrs. Peder Nordsletten died recently
at Viroqua, Wis. She was born in
1884 in Hatton, N. Dak. She was
married to the Rev. Mr. Nordsletten
in 1918. Since that time she had lived
in Irene, S. Dak.; Jewell and Walling-
ford, Iowa, and Viroqua. She is sur-
vived by her husband, a daughter,
and three sons.



IEW SOUTH DAKOTA CHURCH—The extensively remodeled church and parish hall of
anuel Church, Elk Point, S. D., was recently dedicated by Dr. E. O. Gilbertson, presi-
t of the South Dakota district. Former pastors present were Olaf Lysnes, N. O. Peter-
C. B. Runvold, W. I. Aamoth, Douglas Jacobson, and I. G. Hastad. The Rev. Selmer
noe is the present pastor.

Change of Address for ELC Pastors

L. M. Larsen, 4043 Ugstad Road, Duluth, Minn., 7-1-60

L. J. Lellelid, Ft. Dauphin, Madagascar, 6-20-60

Gerald I. Lundby, Lutheran Bible Institute, 29 Ling Chung Rd., Kaohsiung, Taiwan, 6-20-60

B. F. Molstre, 1026-25th St. N., Ft. Dodge, Iowa, 7-1-60

E. David Natwick, 69877 Papaya Lane, Cathedral City, Calif., 6-20-60

Norman E. Neumann, 12 First St., Yonkers, New York, 4-1-60

Paul G. Nostbakken, 1320 Osler St., Saskatoon, Sask., Can., 6-20-60

Roger Nostbakken, c/o T. P. Solem, RR No. 3, Elk Point, S. Dak., 6-20-60

N. C. Renslo, 6809-4th Ave. S., Minneapolis 23, Minn., 6-20-60

E. David Spencer, 53 Henry St., Succasunna, New Jersey, 6-20-60

Roland Thompson, Hq. 2nd Train. Regt. (Basic), Ft. Leonard Wood, Mo., 6-20-60

Einar D. Unseth, 10 Lincoln Lane, Northfield, Minn., 6-20-60

R. M. Vordale, 704-17th Ave., South Milwaukee, Wis., 6-21-60

J. T. Watne, 1322 S. 6th St., Moorhead, Minn., 6-20-60

Marlin D. Wogstad, 1483 Branston St., St. Paul 8, Minn., 6-20-60

Newly Ordained . . .

R. David Berg, Colton, S. Dak., 7-10-60

Leland A. Bottjen, Prairie Farm, Wis., 6-15-60

DuWayne R. Dalen, 19 Colusa, Orland, Calif., 6-26-60

Ralph L. Holmlund, Prairie City, S. Dak., 7-1-60

Russell C. Lee, 314 E. Prospect, Pierre, S. Dak., 6-20-60

James V. McBride, Maynard, Minn., 6-19-60

Orval K. Moren, Dunseith, N. Dak., 6-1-60

Donald I. Olson, Curtiss, Wis., 6-7-60

James K. Pedersen, R.F.D. Roelyn, Moorland, Iowa, 7-1-60

Conrad E. Rolland, Scarville, Iowa, 6-15-60

Larry C. Sather, Ezekiel Lutheran Church, River Falls, Wis., 6-19-60

Harold C. Verhulst, Trinity Lutheran Church, 5th and Broadway, Yankton, S. Dak., 6-15-60

David C. Vigen, Armstrong, Iowa, 7-1-60

Want Ads

Rate $1.00 a line, minimum charge $4.00

Administrator Wanted! An unusual opportunity exists for one who possesses Administrative and Managerial ability commensurate with the task of superintending the operation of a 200 unit, $2,000,000 cooperative Lutheran retirement home in Spokane, Wash. Experience in public relations and sales also desirable.

Applications, being considered immediately, will be treated confidentially.

Address inquiries to The Rev. Glenn T. Carlsen, Secretary of the Board, W. 3917 Sanson Place, Spokane 15, Wash.

For sale: SALEM LUTH. HOMES, homes for aged and infirm, Elk Horn, Ia., offer for sale $350,000 in 20-yr., negotiable, first mortgage bonds in denominations of $100, $500, and $1,000, earning 5% interest, payable annually Jan. 1. For information write to Shelby County State Bank, trustee, c/o Mr. Marion Boose, or Pastor Soren S. Kaldahl, Supt., Salem Luth. Homes, Elk Horn, Ia.

Church for sale: Bids will be received on the First Lutheran Church, Parshall, N. D. With or without furnishings and lots. Possession available about Oct. 1. The Church Council reserves the right to reject any and all bids. For further details contact Ernie Haugen, Chairman, Parshall, N. D.

For sale: 23 12-ft. and 1 10-ft. hardwood pews in good condition. Roy Hedstrom, Chairman, Bethlehem Lutheran Church, Grand Marais, Minn. Phone 480.

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

160 ac. dairy type farm in Cent. Minn. Ample bldgs., Pasture, timber. Luth. churches near. Good schools. New high school in verge of construction. Priced $13,500. 25% down payment. Bal. on long terms. 676-1A

160 ac. of land in Red River Valley with full set of bldgs. and in first shape. Close to market. Can be financed with 30% down and 5% int. on unpaid bal. Possession Sept. 15. 676-2A

160 ac. farm, 8 tillable, near NE Iowa, modern 8 room house, dairy barn, silo and other bldgs. Whole farm now in grass. Possession immediately. Luth. community, school bus. $16,000. 676-3A

160 acre improved farm located in No. Cent. Iowa. 676-4A

320 acre farm located in Northern Iowa. 676-5A

431 ac. farm in Northern Iowa with 2 modern homes. Well improved. Contract. 676-6A

160 acre farm in Northern Iowa. Easy terms. 676-7A

125 acre farm with good bldgs. NW of Grafton, Iowa. 676-8A

121 acre farm located in NE Iowa. 676-9A

120 acre Worth Co. farm in Northern Iowa. Completely tiled. 676-10A

50 acre tillable farm in Northern Iowa. 676-11A

300 acre farm in Northern Iowa. Modern home. 676-12A

240 acre tillable farm near Northern Iowa. Contract and only $250.00 an acre. 676-13A

80 ac. Cent. Minn. farm near town, very fine laying land. Bldgs. in good condition. All land can be farmed. Price $100 per acre. 676-14A

Homes

Family-type summer home on beautiful lake in Cent. Minn. 2 bedroom, furnished. Price $6850. 676-15B

16 ac. heavily timbered tract, betwee lakes in Cent. Minn. Log dwelling with fireplace, 6 bedrooms, furnished Val. $22,000. Also frame bldg. 2 bedr Ins. Val. $8,000. Suitable for executi firm for business; or for private use. mum down payment $12,500. Bal. on 67

Two homes for sale in Northern Io 67

Small two bedroom home in No Iowa. On contract. 67

2 bedroom house with garage in No Iowa. 67

5 room house with garage and 3 l Northern Iowa. 67

Modern 1 bedroom home in No Iowa. 67

4-bedroom, 2 story home with gara Northern Iowa. 67

1½ story modern 7-room bungalow lots in Northern Iowa. 67

2 bedroom home on 10 acres near

LOAN CERTIFICATES

Prince of Peace Lutheran Church Roseville, Minn., has loan certificates sale for church expansion at the fol ing rates:

5% for 5 yrs., 5¼% for 7 yrs., 5½% for 10 yrs.

Write for more information, or indi the size certificate you want, before gust 12.

Contact: DR. ROBERT ROSSING 1504 Edgewater Ave., St. Paul, Min

Comprehensive Church Coverage

A New Concept for Lutheran Churches

THE COMPREHENSIVE CHURCH COVERAGE GIVES THE FOLLOWING ADVANTAGES:

SAVINGS — Combining coverages into one plan provides a saving.

FLEXIBILITY — One fire policy covering Building and Contents with the option of including Liability, Medical Payments, Treasurer's Bond, Fine Arts, Burglary & Theft. Credit given for existing insurance.

YOUR AGENT — This coverage written only by an agent selected by the church.

PROTECTION — Employers Mutual Casualty Co Des Moines, Iowa, a company with over 50 mil lion in assets, underwrites this coverage.

ONE RENEWAL — The convenience of only ON renewal for all coverages.

AVAILABILITY — This coverage available in mos states.

Varland Agency, Inc.

730 North Main Street
Rockford, Illinois

Specializing in Insurance Counseling for Churches . .

VARLAND AGENCY, INC.
730 N. Main St., Rockford, Illinois

Please furnish additional information regarding the Saving & Broad Coverage avai able under the COMPREHENSIVE CHURCH COVERAGE to both:

Agent of Church

Name_____
Street_____
City_____ State_____

Church

Name_____
Street_____
City_____ State_____

Iowa. Includes barn, Chicken house, ge. 676-24B
ce duplex priced to sell in No. Iowa. 676-25B
odern 2 bedroom home with garage on re of ground in Northern Iowa. 676-26B
bedroom home all modern for sale in hern Iowa. 676-27B
acres with house and barn and garage ed in Northern Iowa. 676-28B
apt. house located in Northern Iowa. l investment. 676-29B
bedroom, 2 story house close to a college ed in Northern Iowa. 676-30B
odern 7 room house in good location. to business district in Hawkeye, Iowa. 676-31B

nesses

rsery and home with modern facilities ty limits in N. Minn. 5000 evergreen and shrubs planted. Several variety of nial flowers. Ground for expansion. Un- ed opportunity. Must sell due to health. 676-32C
llips 66 station and garage with com- line of tools in NC Iowa. 676-33C
rvice station, garage for sale in Northern 676-34C
rage building for sale in Northern Iowa. 676-35C
fe business located in No. Iowa on two ways. Excellent business, seating capacity Good truck stop. 676-36C

FOR RENT

ceptionally attractive two bedroom fur- d apt. in St. Anthony Park, St. Paul. 3 re windows, private entrance, fireplace, to wall carpeting in living room and . Couple preferred. 676-37B
oking for a position in Mpls. Maybe help you find same. Have room you rent. Stay with me until you find em- ment. Have lived in same home 20 yrs. and raised in Mpls. Best of references. ted in S. Mpls. 676-38B
ill share my home in S. Mpls. with lady. bus transportation. No smoking or king. 676-39B
ddle age woman desires to share 5 room in fourplex. Light, airy and clean. Fully shed. Reasonable price. No drinking. Luth. churches and bus line. 676-40B

WANTED TO RENT

anted to rent 160 acres farm near Car- r, Iowa. 676-41A

POSITIONS WANTED

ung man with experience in the minis- of choral music in the Luth. church. in youth work. Have a B.M.E. degree further work toward Masters degree in c. 676-42E
ministrator of Protestant or Community ital of 50 beds or more. Will consider ant in larger hospital. Experienced in nistration, purchasing and ins. Prefer ado college town or nearby. Wife regis- nurse anesthetist. 676-43E
oman with 20 yrs. exp. managing busi- office and varied experience in voluntary work desires position as business man- in Twin City area church. 676-44D

HELP WANTED

usekeeper wanted to take full charge nily of four in S. Mpls. 676-45F
.N. or registered nurse for Christian ng home in SE Iowa. May live in. Social ty benefits. 676-46F
eds babysitter and also wanted to rent room, clean apt. in S. Mpls. 676-47F

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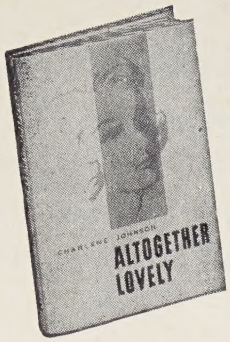

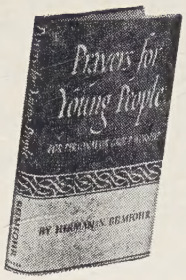

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